

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—
JERL ii, 27.

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RELIEF SOCIETIES.

WE have been favored with a transcript of an article addressed to the Relief Societies of the Swiss and German Mission, and recently published in *Der Stern*, which we consider of sufficient interest to the readers of the STAR to herewith reproduce the main part of it:

"Woman's share in the work of building up the kingdom of God has ever shown itself in a marked manner, so much so, that in the earliest days of the Church the Prophet Joseph deemed it necessary to organize the women of Zion into societies, for by their working in union greater good could be accomplished by them, while they would also be better able to fulfill the duties required of them. The first society was organized in Nauvoo on the 17th of March, 1842, and the Prophet's wife, Emma, was made president. The society began its labors under the immediate instruction and watchcare of the Prophet Joseph, and the members were blessed and set apart by him for their missionary work. Great was their zeal, and many are those who to-day praise and love them for the kind assistance, spiritual and temporal, and the motherly aid received at the hands of these noble women. The principal work of the women in those days was to minister in the Temple which was built in Nauvoo, and to watch with and comfort the sick and sorrowing. Their hearts were in their labors, and they worked cheerfully and happily for the good of all, carrying sunshine and gladness with them wherever they went, whether in the happy throng, the sick chamber or ministering to the sorrowing heart.

"Of those who were in the first organization but few remain. Among those still spared to us are our much esteemed Sisters Eliza R. Snow Smith, Zina D. H. Young and Sarah M. Kimball, who still labor most diligently in the interests of the societies. While writing of the first organization, men-

tion is due Sister Elizabeth Ann Whitney, who, two years ago, was laid in the grave. She had been a most diligent worker in the society, and was so dearly loved for the motherly tenderness she had shown and solacing words she had uttered, that they named her 'Mother Whitney, the comforter.' Her voice was so sweet and soft, and in the Temples she sang so beautifully, that she was called 'the sweet songster of Zion.' A halo of light ever seemed to hover near her, and she reminded one more of the angels of heaven than of any earthly being. In the Temples she was blessed with the gift of tongues, and sang in a language said by the Prophet Joseph to have been the one spoken in the Garden of Eden. This gift she held until her last moments on earth, and never appeared so beautiful and strong as when she sang for her loved friends in this heavenly unknown tongue.

For some time after the migration to Utah the society was in an unsettled state, some of the sisters having remained in the East, others having died while on the long, tedious journey across the American desert, and those who had gathered to Zion being scattered in different localities. Besides, each one had her own home to make and so much to do, that though the sisters ever helped each other, no work was done by an organized society. However, when the people became more prosperous and settled in their circumstances, President Brigham Young felt the necessity of again organizing the Relief Societies, and called Sister Eliza R. S. Smith to preside over all the organizations of women of the Church. To her he gave instructions concerning the organization and methods of working, and thus began the great system which to-day is so perfect and praiseworthy.

Sister Eliza has always been closely identified with all the workings of the women of Zion, and has ever shown an untiring zeal in the interests of her sex. Possessed of a strong character, great executive ability, and a highly spiritual nature, she seems to have been born for this position, and her work therein has been so faithfully and admirably fulfilled as to call forth the esteem and respect of everyone; and now, though the eightieth anniversary of her birth is past, she still labors diligently and untiringly in her position. When she first received the mission of the re-organization, she and her co-laborers visited all the Wards of Salt Lake City, then the different settlements of Utah, where, under the auspices of the several Bishops, societies were organized. Then meetings of these societies were called, and under the auspices of the Presidents of Stakes, Stake organizations were formed by the appointing of a president, counselors and secretary to see to the welfare of the Ward societies of the several Stakes. At nearly all of these organizations Sister Eliza was present, sometimes having traveled hundreds of miles over a rough country for the express purpose, and she always gave much valuable instruction, explaining the necessity of the societies and the methods to be used in conducting them, as she had been advised and counseled to do by President Young. The societies have so rapidly grown and increased in number, that now there are few places in the world, where enough Saints exist to compose a society, without one of them being organized. Everywhere they are found working quietly and diligently, spreading good in every direction, and causing their influence to be felt among the people.

The duties of the societies have increased even as the societies themselves

have, and to-day their work is boundless. The great assistance they render is marvelous, and the good they do far surpasses the expectations of the most sanguine. It can scarcely be told—it over-reaches all calculation. Sustained and upheld by the thought that they were traveling in the path of duty, the women of Zion have toiled on, triumphing over all opposition and discouragement, each day spreading their influence abroad and holding out a helping hand to others. With their faith and goodness, their power and strength have increased, until now, endowed with the priceless graces—faith, hope and charity, they have attained a height of excellence and stand before the world a band of noble, fearless women. One glimpse at these societies and their workings ought to cause the world to abandon forever the idea that the women of Utah are down-trodden and degraded, for where else in the whole wide world can one find such a community of working, benevolent women? From the first they have nourished a feeling that all their work should be labors of love, and with this spirit and the systematic plans which they possess, one can easily imagine what great good they can accomplish. The teachers of the societies make regular visits to all the people in their Wards, collecting the bounty bestowed by the hands of the rich and well-to-do, ascertaining the circumstances and wants of the poor, and bestowing relief and good counsel as they go from place to place. Every two weeks, meetings are held to hear the teachers' reports and attend to all business connected therewith, also to enjoy the sweet pleasure of conversing upon the principles of the Gospel and teaching and instructing each other. At these times they are often so blessed with the Spirit of the Lord, that they sing and speak in tongues and have the interpretation of the same. This gift also helps to render firmer their testimony, for they here see a fulfillment of the prophecies. Once a month sewing meetings are held, and for some few hours the sisters ply the needle most industriously, making up various kinds of articles from materials contributed for the benefit of the poor. Many hundreds of dollars' worth of needlework has either been donated to the needy or sold, and the means thus obtained used for some charitable purpose. In this way the sisters have been able to aid in the erecting of Temples and other public buildings, and often assist a departing missionary; and besides, through their economy and industry, have kept a little store always on hand for a rainy day.

"They make it a duty to watch with the sick, and render every attention possible to any who are afflicted among them. These devoted women are always found in the houses of mourning, using their best efforts towards comforting the sorrowing and preparing the departed one for the grave. Nearly all the burial clothes used among the Saints are made by the hands of the Relief Society women.

"At first the society met at the house of some member, but they increased so rapidly in number, and their store of goods also increased to such an extent, that it was thought best for them to assemble in the several Ward meeting houses; but even then the sisters had not the room for storing their goods, and with their quiet industry and never-failing zeal, they worked for the building of houses of their own; and now many of the societies either have a house to themselves or a room in the Ward building, built and furnished out of their own means. Some of them also keep a store, and the profits

therefrom are placed in the treasury of the society. Many of them have built granaries, for unto the societies has been given the mission of storing grain against a day of famine, which President Young prophesied would come upon the earth; and he himself organized a committee, with Emmeline B. Wells as president, to superintend the saving and storing of grain by the societies.

"So anxious had the societies become to learn of each other's movements, and so necessary was it thought for the world to know more of the work of the Latter-day Saint women, that a publication called *The Woman's Exponent* was established in Salt Lake City, and a young lady, Miss Lula Greene, selected to edit and conduct the same. This paper was started by subscriptions and donations from the different societies, and is published for the express purpose of representing the work of the women of Zion. The *Exponent* has for the last seven years been edited by Mrs. Emmeline B. Wells, the former editor having withdrawn. The enterprise of publishing a woman's paper has been most successful in every respect, and not only are the societies represented there, but through its columns the women of Utah gloriously defend their rights and speak for themselves in answer to the many false reports that are made of them. It has also been a means of encouraging literary talent among the women, and many who are now accomplished writers received their first encouragement through the *Exponent*.

"Another praiseworthy movement among the women of Utah has been their great interest and work in sericulture. They have labored industriously in this and have had considerable success, though the industry is still in its infancy. The most energetic worker in this has been Sister Zina D. H. Young, who herself took charge of a large mulberry orchard and the management of a cocoonery. The industry is now well established. One factory has been built and is in working order, and some very fine specimens of Utah silk have been produced. This has been a rather difficult undertaking, for not only had all the machinery to be imported, but competent weavers could not be found in Utah, and it became necessary to immigrate some who understood the industry before any manufacturing could be done.

"Still another most creditable movement made by the societies has been the assisting and encouraging of young women in the study of medicine. Many of the settlements are situated in isolated places, and medical attendance in cases of accidents or sudden sickness has hitherto been impossible to obtain. Besides, a large majority of the physicians among our people were not members of the Church, and it has ever been thought best to encourage, by our patronage, our own people. When the question of sending our young sisters away to study medicine first arose, Sister R. B. Pratt eagerly desired to number herself among the pioneer women doctors of Utah, and accordingly she went to the East, entered a medical college in Philadelphia, where she studied most assiduously, and quickly made herself proficient in the chosen science. After graduating she returned to Utah, and not only began to practice her profession, but took classes of young women sent from the different settlements to receive instruction in medicine and surgery, most particularly in obstetrics. Many others have followed Mrs. Pratt's example, and are now promising practitioners among the people. Most of these have received

assistance from the Relief Societies, and many young women under Mrs. Pratt's tuition are supported in their studies by them. These classes prepare themselves for the higher branches of the academies, and thus, with this previous teaching, are not compelled to stay away from home so long. Since this first movement, rapid progress has been made by the young women in this direction, and Utah to-day has several lady physicians of marked ability besides many who have taken only the course in obstetrics from Mrs. Pratt, and then, after an examination before the leading physicians of the city, returned to their several homes to minister in their calling.

"As the different ladies graduated and began practice among the people, they saw more and more the necessity of a hospital. This subject was first agitated by Mrs. Pratt shortly after her return from the East, but not until 1882 did the sisters feel able for so great an undertaking. Recognizing however, that it was needed and would become a great benefit to the people, the societies consented to sustain it by monthly donations, and the members of the several societies became members of the Hospital Association. Accordingly, the institution was established without capital, depending almost entirely upon the different societies for its support. This has been quite an undertaking for the Relief Societies, and has made a heavy tax upon their little treasuries, but, as in all their other efforts, they have labored most faithfully and willingly, and now have sufficient cause to feel rewarded for their pains, for the Deseret Hospital is in a most properous and promising condition.

Whole volumes could be written of the works of the women of Zion, and then not the half be told; but I will not presume to tell more, my object having been merely to relate something concerning the organizations, and the principal works accomplished by the Relief Societies. There are numerous works I have not mentioned at all, among them the organization of Young Ladies' Societies and the Primaries, the beginning of the organization among the Indian women, and the travels of the leading sisters from one end of the Territory to another, and even to other lands, for the purpose of organizing and encouraging the different societies, but my time will not allow me to narrate so much.

"I hope you may be allowed to gather to Zion, and not only learn of these things, but also assist in the great work of the 'Mormon' women. It has given me the greatest pleasure to meet with the sisters of this land, and has especially delighted me to see you organized into Relief Societies, for I feel sure you will derive much benefit from these organizations. May you ever feel blessed and prospered in your labors, and, notwithstanding the adverse circumstances and persecution you have to contend with, still stand firm and faithful in the cause of truth, is the earnest desire of

Your sister in the Gospel,

Postoffice 36, Bern, March 12, 1884. ANNIE W. CANNON.

He who tells a lie is not sensible how great a task he undertakes; for he must be forced to invent twenty more to maintain one.

Scorn not at the natural defects of any which are not in their power to mend. Oh, it is cruel to beat a cripple with his own crutches.

MINUTES OF THE LEEDS CONFERENCE, HELD AT 2 GRAFTON ST., MANCHESTER ROAD, BRADFORD, MARCH 23, 1884.

PRESENT on the stand: Apostle John Henry Smith, President of the European Mission; Elder George C. Lambert, of the MILLENNIAL STAR Office; Charles H. Rhees, President of, and Joseph Yates and Thomas Ogden, Traveling Elders in the Leeds Conference.

Meeting called to order at 10.30 a.m. by President C. H. Rhees.

After the opening exercises the Branch Presidents, who were present, reported the condition of their Branches: Elder William Ress, the Leeds Branch; Elder Richard Owen, the Bradford Branch; and Elder James Burton, the Keighley Branch. The members were reported as much scattered; some lukewarm, some earnest workers. There was an improvement since last Conference; they themselves were willing to help roll on the great latter-day work, and bore strong testimonies to the truth of the same.

President C. H. Rhees read the statistical and financial reports of the Conference, and presented the general authorities of the Church as sustained at the last General Conference held in Salt Lake City; also the general and local authorities of the Mission and Conference, all of whom were unanimously sustained.

Elder Joseph Yates, in reporting the Huddersfield District, said the Saints were feeling well in the Gospel, that a few strangers were inquiring, and that he felt well in his missionary labors among the people where he was traveling.

Benediction by President C. H. Rhees.

At 2 p.m., after singing, and prayer by Elder Yates, the sacrament was administered by Elders Ogden and Yates.

Elder Thomas Ogden reported the Saints of the Keighley District as feeling well and striving to live their religion, seeking to warn their neighbors, etc.; that he was trying to do his duty, and let his light shine, etc.

Elder George C. Lambert addressed the meeting, stating that he was made happy by being early taught the principles of life and salvation. The people of God, although persecuted, were the happiest people living upon the earth. Spoke upon the object the Lord had in view in gathering them out from the various nations, the building of Temples, their use, etc. Portrayed the plan of salvation as taught by Jesus and His Apostles, showing the necessity of the same being observed in this our day. Bore testimony to the truth of the latter-day Gospel.

President Smith followed with a few remarks upon the atonement of Christ for the sin of Adam, and stated that He also opened a way whereby we may get the remission of our sins if we will walk therein.

Benediction by Elder George C. Lambert.

At 6 p.m., after the opening exercises, Apostle John Henry Smith reasoned upon the first principles of the Gospel, showing how they were taught by the Savior; spoke of the apostasy which is plainly seen among the so-called Christian churches; stated that the Latter-day Saints alone are teaching the way to eternal life, and declared that all would have this Gospel preached to them, either in this life or in the spirit world. Explained the principle of baptism for the dead, which was understood by Paul and others, but lost to

the Christians of to-day, and bore testimony that this was a part of the Gospel as restored to the Prophet Joseph Smith in these latter days.

President C. H. Rhee made a few closing remarks, kindly inviting the strangers present to attend our meetings and investigate the principles taught in their hearing to-day by the servants of the Lord, testifying that they would save all who will receive them and endure faithful to the end.

Benediction by President John Henry Smith.

The meetings were well attended, and good attention paid throughout the day.

THOMAS OGDEN, Clerk of Conference.

TESTIMONY OF AN HONEST NON-"MORMON."

(From the *Deseret News*.)

Springville, Utah, March 1, 1884.

Editor Deseret News.

Dear Sir,—I am a Gentile, and one that has traveled all over this vast continent and three-fourths of Europe, and have been brought into connection with all classes of people and many religious sects. I arrived in Salt Lake for the first time last June, have been traveling through Utah since that time, and, if you can find space in your columns, should like to say a few words with regard to your people, whom observation has shown me to be in many respects greatly maligned.

I have no wish to argue on Mormonism, as I neither understand nor believe in it, but merely give an "outsider's" honest opinion of the social life of the Mormons.

On my arrival in Utah, I had a poor opinion of the people of this Territory, but before I had been here a week, I began to discover that things had been greatly misrepresented to me, and at once commenced to look around and find out for myself. Since then I have traveled through and lived in some forty settlements, done business with Mormons, and had a splendid opportunity of seeing their private life. What was my experience?

I was treated with kindness and courtesy in every place, and found the Mormons more thrifty, more honest, hospitable, and more sincere in their religious belief than any people I have met within wanderings that extend over 15,000 miles. I find a country that, 37 years ago, was a barren wilderness, converted into beautiful farms and homesteads, where every comfort can be found. I find it filled with settlements that can boast of churches, academies, schools, theatres and private dwellings that would not disgrace the finest cities in the civilized world. I find a system for watching over the welfare and interest of each individual citizen in every settlement that I declare is to-day the finest in the world, and whether Mormonism is true or false, where can you find a religious sect more sincere in their belief, or who work harder for the promulgation of their faith, than these same Mormons?

Their religious ideas may be false, probably they are, but at least they act up to them in their every day life, which is more than I can say of the other sects of this country; and standing as I do an outsider, belonging to no religious denomination and without prejudice on either side, I cannot help saying that if the ministers of the Gospel would devote the time they waste in abusing the Mormons to studying their systems of working and taking lessons from them, it would be better both for them and their congregations.

Yours truly, FREDERICK E. C. Copland,
Late of the *Golden Era*, San Francisco.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 7, 1884.

THE SIXTH OF APRIL.

THE 6th of April is an important day in the history of the Church of Jesus Christ of Latter-day Saints. Fifty-four years ago the Church was organized on that day, agreeably with the commandment of the Almighty. A number of persons had previously been baptized, for as long before as May 15, 1829, John the Baptist had appeared to Joseph Smith and Oliver Cowdery, and bestowed upon them the keys of the Aaronic Priesthood, the authority which he held in a former dispensation to baptize repentant believers for the remission of their sins, and they and others had been baptized. The keys of the Melchisedek Priesthood, or Apostleship, had also been restored by the Apostles Peter, James and John soon afterwards, but no organization had previously been effected, nor had the authority to lay on hands for the bestowal of the Holy Ghost or ordination to office in the Melchisedek Priesthood been exercised by any of those baptized. Not only were they instructed by the Lord how to proceed to organize the Church, but the very day upon which it was to be done was named in the revelation. On the 6th of April, 1830, six of the persons who had been baptized met at the house of Peter Whitmer, in Fayette, Seneca Co., New York, and there proceeded to act upon the instructions given them. The Prophet Joseph Smith in his history gives the following account of the proceedings:

"Having opened the meeting by solemn prayer to our heavenly Father, we proceeded, according to previous commandment; to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church, according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery, and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which, he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individual member of the Church present, that they might receive the Gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly."

While they were assembled an instructive and comforting revelation was received by the Prophet. After relating this in his autobiography, he adds:

"We now proceeded to call out and ordain some others of the brethren to different offices of the Priesthood, according as the Spirit manifested unto us: and after a happy

time spent in witnessing and feeling for ourselves the powers and the blessings of the Holy Ghost, through the grace of God bestowed upon us, we dismissed with the pleasing knowledge that we were now individually, members of, and acknowledged of God, 'The Church of Jesus Christ,' organized in accordance with commandments and revelations given by Him to ourselves in the last days, as well as according to the order of the Church as recorded in the New Testament."

This was the humble commencement of the greatest and most important work that has been undertaken upon this earth since the days when the Savior ministered personally among men. It is nothing less than the establishing of the Church and kingdom of God upon the earth—that kingdom which Daniel foresaw would be set up in the last days, "which shall never be destroyed" or "left to other people," but which "shall break in pieces and consume all other kingdoms and stand forever."

No wonder the Latter-day Saints honor that day! To them it is the grandest and most significant day of the whole year. And they celebrate it in the most sublime manner—by as many as possible of them assembling in general conference to praise and worship God, and transact such business of a Church capacity as may be brought before them. What a contrast between the number of devout believers who met in the house of Peter Whitmer fifty-four years ago with a desire only to know the will of the Almighty and then to do it, and the vast number who, with the same faith and motives, meet in Salt Lake City on the same day of this year! If the weather be favorable, there are probably not less than 15,000 people assembled in the large Tabernacle, and thousands of others anxious to gain admittance to the building but unable to find room. This comparison may serve to indicate in some degree the growth and advancement made by the Church. It has made rapid strides in the past, and as time advances it increases in magnitude and momentum, and it will continue to do so in spite of all the opposing powers on earth and from beneath. The Lord is still with His people, and as He comforted them on that momentous day fifty-four years ago by revealing to them His will, so does He continue to do so. As He preserved them miraculously from the destruction which their enemies sought to bring upon them when they were few in number, so He does now that they have increased to scores of thousands.

There is also another reason why the 6th of April should be regarded as an important day and why it should be celebrated. In the revelation given to the Prophet Joseph Smith just previous to the organization of the Church, it is intimated that it was upon the 6th of April that the Savior of the world was born. The first paragraph of it reads as follows:

"The rise of the Church of Christ in these last days, being one thousand eight hundred and thirty years since the coming of our Lord and Savior Jesus Christ in the flesh, it being regularly organized and established agreeable to the laws of our country, by the will and commandments of God, in the fourth month, and on the sixth day of the month which is called April."

It may be difficult for those who have been in the habit all their lives of regarding the 25th day of December as the day of the Savior's birth, to believe it possible that He was born on the 6th of April. It may be claimed, too, that the revelation merely expresses "round numbers" wherein it alludes to the period that had elapsed since the birth of the Savior, but we prefer to

believe that it means what it says. Chronologists generally agree that the Savior was not born in December, and that the custom of celebrating the 25th day of that month originated in an erroneous impression started by a Romish monk. Many of the most learned of the chronologists have expressed the opinion also that he was born in April, and according to a calculation of Prof. Orson Pratt, it was upon the 11th day of that month. Possibly this may be correct, but there is good reason to believe that the 6th of April is the true Christmas.

Nor are those mentioned the only events that make that day memorable, for it was upon the 6th of April that the Savior was crucified. This is not only acknowledged by chronologists of the world, but we have the testimony of Joseph Smith for it. In his history, under date of April 6, 1833, he records the following:

"The day was spent in a very agreeable manner, in giving and receiving knowledge which appertained to this last kingdom. It being just 1800 years since the Savior laid down his life that men might have everlasting life, and only three years since the Church had come out of the wilderness, preparatory for the last dispensation, they had great reason to rejoice: they thought upon the time when this world came into existence, and the morning stars sang together, and all the sons of God shouted for joy; when Israel ate the 'Passover' as wailing came up for the loss of the first-born of Egypt; and they felt like the shepherds who watched their flocks by night, when the angelic choir sweetly sang that electrifying strain, 'Peace on earth and good will to man;' and the solemnities of eternity rested upon them. This was the first attempt made by the Church to celebrate her birth-day, and those who professed not our faith talked about it as a strange thing."

What changes in the Church of Jesus Christ may be developed before another of its birthdays shall occur, or during the next decade, it is not for us to predict, but we feel assured that the work of God is hastening to a consummation, and that He will cut it short in righteousness. The faithful never had greater cause to rejoice, and the wicked never had greater cause to tremble at the prospect of the approaching time "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel."

In view of this being the true Christmas season of the year, it will perhaps not be deemed inappropriate for us to publish the following beautiful poem by Bishop O. F. Whitney:

G. C. L.

A CHRISTMAS IDYL.

In solemn council sat the Gods,
From Kolob's height supreme,
Celestial light blazed forth afar
O'er countless Kokaubeam.
Reflected whence fell radiant gleams
Of that resplendent day,
Far down the dark abysmal realm
Where Earth in chaos lay.

Rapt silent reigned. The hour was one
When Thought doth most avail.
The destiny of worlds unborn
Hung trembling in the scale.
A hush profound—and there uprose,
Those Kings and Priests among,
A power sublime, than whom appeared
None mightier 'mid the throng.

A stature mingling strength and grace,
Of meek though godlike mien,
The lustre of whose countenance
Outshone the noonday sheen.
The hair was white as purest foam,
Or frost of Alpine hill.
He spake—attention grew more grave—
The stillness e'en more still.

"Father!"—the voice like music fell,
Clear as the murmuring flow
Of mountain streamlet, trickling down
From heights of virgin snow—
"Father," it said, "since one must die
Thy children to redeem,
Whilst Earth—as yet unformed and void—
With pulsing life shall teem;

"And thou, great Michael, foremost fall
That mortal man may be,
And chosen Savior yet must send,
Lo, here am I, send me!
I ask— I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory—Thine!"

He ceased and sat; when sudden rose
Aloft a towering Form,
Proudly erect as lowering peak
That looms above the storm.
A Presence bright and beautiful,
With eye of flashing fire,
A lip whose haughty curl bespoke
A sense of inward ire.

"Give me to go," he boldly cried,
With scarce concealed disdain,
"And none shall hence, from Heav'n to
Earth,
That shall not rise again.
My saving plan exception scorns—
Man's agency unknown.
As recompence—I claim the right
To sit on yonder Throne!"

Ceased Lucifer. The breathless hush
Resumed and denser grew.
All eyes were turned—the general gaze
One common magnet drew.
A moment there was solemn pause—
Then, like the thunder-burst,
Rolled forth from lips Omnipotent,
The words: "I'LL SEND THE FIRST!"

'Twas dense. From congregation vast,
Tumultuous murmurs rose—
Waves of conflicting sound, as when
Two meeting seas oppose.
'Twas finished—but the heavens wept—
And still their annals tell
How God's elect was chosen Christ,
O'er One who fighting fell.

A stranger star o'er Bethlehem
Shot down its silver ray
Where, cradled in a manger's fold,
A sleeping infant lay.
Whilst, guided by that finger bright,
The Orient sages bring
Rare gifts of myrrh and frankincense
To hail the new-born King.

Oh wondrous grace! Will Gods go down
Thus low that men may rise?
Imprisoned here that Mighty One
Who reigned in yonder skies?
E'en so, Time's trusty horologe
Now chimes the hour of Noon—
A dying world is welcoming
The Godhead's gracious boon.

December, 1833.

He wandered through the faithless world,
A Prince in shepherd's guise;
He called his scattered flock, but few
The Voice would recognize;
For minds upborne by hollow pride,
Or dimmed by sordid lust,
Ne'er look for kings in beggar's garb—
For diamonds in the dust.

He wept o'er doomed Jerusalem,
Her temples, walls and towers;
O'er palaces where recreant priests
Usurped unhallowed powers.
"I am the Way of Life and Light!"
Alas! 'twas heeded not—
Ignored Salvation's message, spurned
The wondrous truths He taught.

O bane of damning unbelief!
Thou source of lasting strife!
Thou stumbling-stone, thou barrier 'thwart.
The gates of Endless Life!
O love of self and Mammon's lust!
Twin portals to despair—
Where Bigotry, the blinded bat,
Flaps through the midnight air!

Through these, gloom-wrapt Gethsemane!
Thy glens of guilty shade
Wept o'er the sinless Son of God,
By gold-bought kiss betrayed;
Behind him unresisting dragged—
Forsaken, friendless, lone,
To halls where dark-browed Hatred sat
On Judgment's lofty throne.

As sheep before His shearers, dumb,
Those patient lips were mute;
The clamorous charge of taunting tongues:
He deemed not to dispute.
They smote with cruel palm His face—
Which felt, but scorned the sting—
They crowned with thorns His quivering
brow,
Then, mocking, hailed Him "King!"

On Calvary's hill they crucified
The God whom worlds adore!
"Father, forgive them!"—Drained the
dregs—
Immanuel was no more.
No more where thunders rocked the earth,
Where lightnings, 'thwart the gloom,
Saw that unconquered Spirit spurn
The shackles of the tomb!

Far flashing on its wings of light—
A falchion from its sheath—
It cleft the realms of Darkness, and
Dissolved the bands of Death.
Hell's dungeons burst! Wide open swung
The everlasting bars,
Whereby the ransomed soul shall win
Those heights beyond the stars.

O. F. WHITNEY.

ADDRESS.—The address of the President of the Welsh Conference is W. D. Williams, 1 Windsor Terrace, Merthyr Tydfil, Glamorganshire, South Wales.

DATES OF SAILING.—The following dates have been decided upon for shipping later companies of Saints during the present emigration season: May 14th, per S.S. *Abyssinia*; June 11th and Sept. 3rd, per S.S. *Wisconsin*. The Saints who intend to emigrate will please govern themselves accordingly.

NEW MUSIC BOOK.—We have received from the *Juvenile Instructor* Office, Salt Lake City, the place of its publication, a copy of the "Deseret Sunday School Union Music Book, containing a large collection of choice pieces for the use of Sunday Schools," which has recently been issued by that noble institution the name of which it bears. The work reflects credit alike upon the authors, compilers, projectors and printers of it. It contains 100 pages of songs and hymns set to music, and many of the pieces are "gems." The price of the book is 50 cents, and it can be obtained from the *Juvenile Instructor* Office, Salt Lake City, Utah, U.S.A.

ABSTRACT OF CORRESPONDENCE.

FROM A RETURNED MISSIONARY.

Elder W. S. Tanner, who recently returned to his home in Utah from a mission to this country, writes to us under date of March 12, 1884, from Payson, as follows:

"I often think of you and the brethren in the office and the Saints whose acquaintance I formed while I was in England, and remember the good counsel I received from you. I hope you are all well. We are having a general time of good health here. I returned home in safety and found my family all well and glad to see me, and I was glad to see them. I was sick on board ship and only went to the table twice during the voyage; but if I did not get the worth of my money in food I did in lying in bed. I weighed 170 lbs. when I reached New York, and I now weigh 195 lbs., so you see my wife takes good care of me. I met Elder F. M. Lyman and had a good visit with him after my return. He made many enquiries after you and many of the Saints in England and concerning the welfare of the Mission. He also gave me some good counsel.

"Times are hard here and money scarce, and it looks as though we may have to learn to do without it as we used to. There is a great improvement in the feelings and actions of the people generally. They are observing the requirements of their religion more than formerly, and seeking to gain the favor of God. There is a much better attendance at meetings than there used to be, and a good spirit prevails."

NEWS OF THE ITALIAN MISSION.

Elder A. Villet writes to us from St. Germain de Cluson, Piedmont, March 26, 1884, as follows:

"It is nearly four months since I arrived in this land as a stranger, but I have now many acquaintances. I succeeded in baptizing a family of three persons, but persecution soon overthrew them. I have much to contend with, for this place abounds with ministers; in fact, this is the place where they are forging them. I have had many discussions on the subject of religion, but have always come off triumphant. Seeing my arguments could not be overthrown, abuse and denunciation in the newspapers were resorted to, but as the people were still inclined to receive me at their houses and listen to me, the ministers took to holding meetings among the people, forbidding them to have anything to do with me, and misrepresenting our principles. This has had the effect they desired

to a great extent, but in spite of all, the Lord is not abandoning me; He still keeps in reserve a portion of the people who welcome me to their homes, feed and lodge me, and permit me to hold meetings in their houses when I visit them. So far I have not suffered for the want of anything, and my health is perfect, and has been throughout my mission, although the manner of living in this country is not what I have been accustomed to. The weather during the winter has been in my favor—the finest winter I ever experienced. It has only rained twice since I came here, and not before since August last, and there has been no snow but about an inch in the beginning of winter, which soon vanished. Spring is now fairly open; fruit trees have begun to bloom, and the sweet flowers of spring are perfuming the air; the birds are twittering, all nature is smiling, and I can assure you that I partake heartily of the feast.

"There are a few believers here, but they lack the courage to embrace the Gospel. Some are prevented by a fear of persecution; some because their wives are opposed; and others because their husbands are. I have no success to boast of yet, but one thing is certain; I am giving them a full testimony and intend to leave them without excuse before the Lord, for I am traveling freely among them, spreading pamphlets as I go, and holding meetings in the houses at which I stay every evening when I can get a chance."

SKETCH OF ELDER WILD'S LABORS.

Elder Joseph Wild, who recently returned home in company with Elder Eleazer Evans, writes to us from American Fork, Utah, March 7, 1884, as follows:

"According to the custom of the Elders generally on returning home, I now give you a short sketch of my labors while on my mission to England. I, in company with several other Elders, left Salt Lake City May 9, 1882, and arrived in Liverpool May 28th. I was appointed to labor in the Manchester Conference, under the presidency of Elder Moroni Brown. I spent some two or three weeks among my relatives and friends, but soon found that they did not want to hear anything of the Gospel, their only object being to make money. When I talked to them about the principles of the Gospel, they would invariably try to turn the conversation to some other subject. Well, I was assigned by President Brown to the Tyldesley District, and I traveled alone for about a month, after which I had Elder B. E. Rich for a traveling companion for about a month. We had good times together, and held out-door meetings whenever opportunity offered. While we were together, we also took a trip through the Ashton District. Elder Hulme and I then traveled together about a month, during which time we labored in the Tyldesley District, held several out-door meetings and the usual in-door meetings, and took a trip through the Leek District. Brother Hulme having been released to return home with the September company, I was alone again, and then Elder Wood and I traveled together about two weeks, and finally Brother M. F. Brown and I labored together for a short time. I enjoyed my labors in the Manchester Conference first-rate.

"In the early part of October I was released from the Manchester Conference and appointed to succeed Elder James Farmer in the presidency of the Leeds Conference, where I labored until my release to accompany Elder Eleazer Evans home.

"I will here say that I have enjoyed my mission very much, and have done the best I knew how for the upbuilding of the kingdom of God, and wherein I have failed it has been through lack of judgment and not of desire. During my labors I have baptized some 18 persons, and hope I have sown some seed that will yet spring up and mature into good grain for the harvest of the Lord.

"I will take this method to return my thanks to the Saints for their kindness to me in administering to my wants; I had not the chance to do so in person before leaving, as the time was so short after I received notice to leave for home. I thank them sincerely for their kindness to me while laboring among them, and I say God bless them and all the good Latter-day Saints, and I hope the day is not far distant when they will be gathered home to Zion. I feel grateful to the Lord for the measure of His Spirit which

I have enjoyed. Although it has been hard and discouraging at times when I could see no results from my labors, I have been encouraged by its presence to press on and do my duty. Some few would listen to what I had to say, but I found the majority indifferent or prejudiced. I have sometimes got into conversation with people in railroad carriages and other places, who would listen to what I had to say and acknowledge it was the truth, until they learned what I was; but as soon as that was known, they wanted to hear no more. This is the experience of many of the Elders I dare say; well, I for one will leave the result with the Almighty.

"The account of our return voyage across the Atlantic has been already published. We left New York at 8 o'clock on the evening of Feb. 26th, and arrived in Salt Lake City on the morning of March 2nd, having made the trip in a little less than fifteen days—very good time considering that it was in the midst of winter. On reaching Cheyenne on the morning of the 1st, we were pleased to see President Cannon come on the train on his way home from the East. We had a pleasant time with him during the remainder of the journey.

"Elder Evans did not feel so well on the cars as he did on the ship. He was glad to get home."

ELDER DAVID LEWIS' LABORS.

President David Lewis, of the Welsh Conference, who is about to return home, reviews his missionary labors as follows, in a letter dated Merthyr Tydfil, April 2, 1884:

"Over twenty-three months have elapsed since I landed in Wales as a missionary of the Church of Jesus Christ of Latter-day Saints. I assure you there is a difference in my feelings now and when I landed; although I must say I esteemed it a privilege and blessing to be permitted to come back to the land of my birth and raise my voice in favor and defense of a cause dearer to me than life.

"About twenty-eight years ago I left this country for the 'vales in the West' with a desire in my heart to learn more of the ways of the Lord than I could learn here, and that I might walk in His paths. I was not disappointed; my anticipation was realized, and my heart swells with gratitude to the Lord for sending His servant to me with the glorious 'Gospel light of truth,' which I embraced and gathered up to Zion.

"During my sojourn in this land I have traveled many miles on foot from place to place searching for honest men and women, but alas, few could I find! That is, I found few who were honest with themselves. When a servant of the Lord points out clearly the plan of salvation, as laid down in the Scriptures, and bears testimony that he has authority to baptize for the remission of sins and lay on hands for 'the gift of the Holy Ghost,' which will give the person to whom those ordinances are administered a testimony that he is in the fold of Christ, he who hears such testimony and refuses to accept the offer, is not, I consider, honest with himself.

"At times I have felt as though my labors were futile; at other times I have realized that I was engaged in a glorious work and highly honored in being considered worthy to labor in the cause of Him who rules and reigns on high.

"A missionary has many inconveniences with which to contend, and were it not for the comforting influence of the Spirit of the Lord, he would feel at times almost disheartened. I must say an occasional dark cloud has passed over me, but the seasons of joy I have had, more than counterbalance all gloomy moments. In private houses, in halls, and on the streets, I have borne my testimony to many people of the restoration of the Gospel to the earth, the divine mission of the Prophet Joseph Smith, and the final triumph of the work of God.

"The brethren in the Welsh Conference, whom I have had the honor of laboring with and directing, have proven themselves worthy of the trust reposed in them, and I leave them behind to carry on the work of the Lord in Wales, with my blessing.

"The Saints have been very kind to me, and I ask the Lord to bless them with continued faith in the Gospel, deliverance from Babylon, and a home among the Saints of Zion.

"Good-bye dear Saints and friends;
Be true to God, obey His laws
And help roll on His glorious cause."

UTAH NEWS.

(Summarized from Territorial Papers.)

A joint committee of both branches of the Utah Legislature has been appointed to draft a memorial to Congress, asking for a commission to be appointed to investigate the affairs of the Territory, that future Congressional action in regard to Utah may be based upon true premises.

A bill has been passed by the Legislature and received the Governor's sanction prohibiting the sale of toy pistols. A number of deaths from lock-jaw have occurred among the boys in Utah from the use of this dangerous plaything within the past few years.

A site has been procured upon which to erect the contemplated B. Y. Academy. It is a piece of land four acres in extent, known as the Lewis Block, situated in the northern part of Provo City. The work on the building is already commenced.

A terrible snowslide occurred at Alta, in Little Cottonwood Canyon, on the 7th ult., carrying away the boiler house, blacksmith shop, boarding house and concentrating works of the Emma Mine, and killing ten men and two women.

Freemont Valley, Piute Co., a newly settled region, produced last year 45,000 bushels of grain and an excellent crop of potatoes. The tithing house of the place, which was thought to be larger than was necessary at the time it was built, is now said to be heaped full and running over.

Fritz Stander of Benson, while traveling between Newton and Bear River, attempted to cross a slough, the water in which was so high as to submerge the bridge, and in doing so drowned his horses, valued at \$300, and was himself kept struggling in the water, holding on to the ice for four hours, until assistance came, and would have sunk in the water from sheer exhaustion had his dog not assisted him by holding on to his coat.

And now the people of Lehi are going in for artesian wells, having purchased a machine for the purpose of boring for water.

A party of unscrupulous adventurers have been lately trying to "jump" the pasture land which the citizens of Provo have been in undisturbed possession of for the past thirty years, and which they have used as a summer range for their milch cows. The land in question consists of some thousands of acres, and is situated along the shores of Utah lake and below the high water mark. At latest accounts the would-be "jumpers" were still trying to get on the land with lumber to erect houses and indulging in threats, and the citizens were persistently refusing to allow them to cross their fields, the only means by which access to the pasture could be gained.